

Lusanehin

18<sup>th</sup> June 1912.

My dear Mrs Moffett,

It was nice to get tidings of you & yours from Mr Engel when he returned, but nicer still to receive your letter a day or two later.

Mr Engel greatly enjoyed his stay in your home & we have been interested to hear how Charles has developed during the year & grown stronger physically. Jamie is growing to be quite a little man too, I believe.

Thank you for telling me of your hopes. I rejoice with you & trust that your anticipations may be fully realized. It would be nice to have a wee girlie but they are all precious when they come dear wee mites! I am writing this on my knee on the skran dah, baby is in his carriage close by having fun with Norman. I wish you could hear his delightful chuckle, see him wagging his little head to Norman's 도리도리 0=1 리. Do your Koreans have that & other little tricks with the hands that they teach their children?

Mr Engel went off to the country today for ten or twelve days so he was not long at home — alas!

A prominent man in our village committed suicide about a week ago. Miss Menzies & I called on the widow this afternoon & were saddened by the



hopelessness of her condition. "Without God and without hope in the world" rang in my mind as we sat with her.

Not knowing his keeping power she must be almost distracted with grief! She seemed to appreciate our visit & brightened up a little before we left poor soul!

I had a note from Miss Doris this a.m. She is passing through Yusan tomorrow p.m en route for America. Lucky woman to be able to go! We wanted so much to go home since baby came. My mother is very old & frail & I am afraid sometimes that she may not be spared to see the wee grandson. Our furlough is not due till Sept 1914.

Yes, we are joining our links in the chain of prayer that is ascending for the forthcoming trial.

May righteousness & truth prevail at that time!  
With kindest regards from to Mr Doffett & much love to yourself. Love also from Norman to Jamie & Charles.

Yours affectionately

Agnes  
Norman wishes Gennie had a "little treasure of a brother like he has." I suggested that he & Phyllis might prefer a sister. "Yes, but Alice wouldn't share our baby is." "He is so devoted to baby!"

A. E.

I am sorry Mr. is not returning to us. She was a devoted worker although latterly her hearing had not been so good still she was very wholehearted in her work & we were all very fond of her.



Fitchburg, 18th June 1912.

Dear Mrs. Moffett,

Ever since I returned home I have been trying to get time to write you, but so far have been unable to do so.

I was able to meet Mr. George and transact all the business with him

him on the night express for home in good time. It was

very kind of you to provide me with such a nice lunch. On my

arrival home I found all well. Baby at first started at me as

though he tried to recollect where he had met the new man or what

was familiar about him. But when I put him through some of the ex-

ercises I used to do with him formerly, he beamed with delight and

for several days after I remained the person of attraction to him.

He is very lively and enjoys the wildest romps.

Mrs. Engel will be doing something more. So I will close,

especially as I am just ready to start for a trip into the country

to look after my long-waiting churches.

With kindest regards to yourself, Dr. Moffett and the two

boys, and with thanks for all your kindness to me

I remain

Yours very sincerely

G. Engel

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Sabbath Morning.

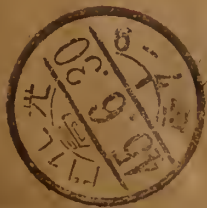
My Dearest --

I do hope the telegram I have just sent will not alarm you. The situation is this - I am in bed, - still fighting the same symptoms, diarrhoea, nausea, pain and much weakness. Miss Campbell comes in frequently and is lovely but she has her hands too full with the woman's side of the hospital and several sick in the community. There are many things coming to me constantly which I am not equal to and I need some one here until I can work out of this condition. My stomach has failed so I am on eggs and milk and I cannot afford to go on this way and lose strength - the days are precious. If Miss Cameron is free suppose you arrange with her to come until you can return, then we can see what is needed beyond that. I do not want you to come for I do not think that will be



necessary but be sure that if it  
is I will telegraph you to come and  
tell you the conditions.

Yesterday's experience will illustrate the  
situation. I felt better in the morning and  
was up part of the forenoon, meeting al-  
most constantly little matters of business  
brought in by both foreigners and domestics.  
I went to bed several times only to  
be called up again. Went to bed after lunch  
and had a painful time for several hours.  
Miss Campbell was busy elsewhere. The boys  
were away from me all day, though in the com-  
pound - with the natural result that James was  
disobedient and Charles had to be brought in by  
force kicking and screaming and had a long re-  
luctant evening fight. They were not asleep till 7:30  
and then I was nervous and exhausted. Rem-  
edies did not come very well and I had a poor  
night though Miss E. stayed here and did her  
best. This is just what has led to my sending  
the telegram. If Miss Cameron cannot come I  
will call some one here to give up other work and  
stay with me a few days. I mean to do all I  
can, dear, and not let things slip so don't  
worry. With all my love Alice.



Rev. E. H. Miller.

Yun Yat Koh.

Seoul.

For

Chr. Moffatt.







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PYENGYANG, KOREA [CHOSUN, JAPAN].

July 6 1912

Dear Mother:

Alice is steadily altho slowly improving after a serious attack of dysentery which has brought us the great sorrow of the loss of our little daughter stillborn the afternoon of July 4. The Lord knows best and as Charles says "we will be so glad to have her alive with us when Jesus comes again." A beautifully formed well child although more than a month ahead of time so we had

about the Reduse Mortgage matter or Bond Attorney -  
I will do all we can in that matter as soon as possible and  
will see if it be possible to have her sign before here. Of course  
for some time it is out of the question her going to Seoul to  
appear before American Consul General.

Please let Mr Lohmann know and tell him we will arrange  
matters to his satisfaction just as soon as possible.  
With a heart full of love to Father, Mother from us both  
and from Jamie and Charles

Your affectionate Son  
Kenneth McJoffett.

He is a shifting mortal, and the church sometimes fails to see the point of contact—possibly because it persists in going afar.

The parents are the key to open the first great door of solution. If they claim they cannot do anything about it, the boy's chances are few. There are Christian homes where no daily opportunity is offered for a boy to ask questions about religion. He will be no martyr at the stake of his timidity. Family faith-dismemberment is continued in attendance at church. The pew is too crowded for the children. But if there must be omission it should not be the family service.

Christian guardians often have to admit that they do not understand their boy, when, if they studied his problem more, they might approach comprehension. They know less about him than about the automobile they intend to purchase. Too many are spiritual towards in their conversation with him.

The minister is the key to the second door. The work can be done if the boy himself is included in the program. It takes more than a book or two on the subject to reach more than one boy. The local situation for any minister is a good-sized life effort. Theories must give way to the live boy; he is not twice the same.

The men of the church are the key to the third door of solution. The habit of speaking to their fellow men the truth concerning their faith is not widespread among sturdy men. But the boy needs such a statement from men. The big brother conception cannot be overworked, provided the kingdom is described as big enough for a brotherhood to operate. Church men are neglecting the field of easiest returns when they do not include the boy in the scheme of their aggressiveness for Christ.

If the boy is to be trained for tomorrow, go after not a tenth of him, but his whole being, for Christ.

## The Uniqueness of Korean Missions\*

BY WILLIAM T. ELLIS, Editor Atfield of The Continent

IN ALL THE wide realm of foreign missions there is no group of converts better qualified to pass triumphantly through the fires of persecution than the Korean Christians. Nowhere in the correspondence, unpublished as well as published, which relates to the harrowing of the native Christians of North Korea by the Japanese authorities\* has there been a single intimation that the Christians might be cowed into repudiation of their religion, or that the church itself could be destroyed. Instead, the Christians are all animated by a buoyant faith that, in his own time and way, God will vindicate his people against the might of man. From the standpoint of Christian testimony, this dreadful story of persecution is a romantic and glorious one.

The attitude of the Koreans is well represented by that of one church member who came to the foreign missionary with smiling face, like a bearer of good news, saying, "Moksa, it is just as you said. You told me that if I became a Christian I'd have to endure persecution and hardship and many kinds of suffering. All that has happened, and more." And the simple-hearted disciple seemed rather proud that he had been counted worthy to receive what should come to him as the price of his profession.

From the beginning of Korean missions the converts have been taught to endure hardships. The church was not established in this hermit nation by the favor of the mighty. A missionary from Japan openly sneered at Korean missions and their methods of "preaching to a lot of ignorant farmers, when they should have been cultivating the great and the powerful, the strategic men." The answer to that criticism is that in a little more than twenty-five years after the first missionary activity in Korea, the nation holds more Protestant Christians than are to be found in all Japan, which has had a far greater number of missionaries and more than half a century of effort.

The basic idea of Korean missions is to preach the gospel to the poor, and to educate the Christians. The converts not only support themselves, despite the industrial persecutions endured at first, but they also build their own churches and village schools, support their own teachers and preachers, do their own evangelizing, and, if need be, suffer whatever hardship is involved in taking a stand for Christ.

Volumes could be written about the devotion of Christian Koreans to the evangel. The stories are familiar of the great Bible classes held every year for men and women, when men walk scores and even hundreds of miles, bearing their food on their backs, for the privilege of devoting day after day to Bible study. I know of nothing in all mission history more affecting than the repeated tales of the spiritual hunger of these Korean men and women, who, at a personal sacrifice scarcely credible, study the book which has meant light and life to them. Every convert is expected to be a Bible student and also an evangelist.

Personal work is the duty of all who confess Christ. It has been no uncommon thing for a converted Korean to move his family and business from the village in which he and his fathers lived simply in order that he might go to another community which had no Christians, in order to testify and teach concerning the truth.

### A Gentleman Who Became a Peddler

While in Pyeng Yang last year Mrs. Moffat told me a story concerning a village a short distance above the city, which was known as "the little capital" because it was occupied entirely by yangbans, or gentlemen, and all its houses had tiled roofs. No Christians

were admitted to this village, nor any strangers, except yangbans and itinerant merchants. One devoted Pyeng Yang Christian, himself a yangban, had repeatedly tried in vain to get into this village, but was refused admission. Therefore, although a gentleman—and only those who understand the Oriental division between the gentry and the peasantry can appreciate the sacrifice of this—this Christian disguised himself as a peddler and went to the market place of the "little capital" and sold his wares, by artful wiles gathering around him about fifty men and fifty women. When he began to preach the men straightway left, but a number of the women remained, and the volunteer colporteur sold several Testaments. He also told where the nearest church was situated and invited his hearers to visit it.

Then the man was driven out by the village authorities, but some of the women read the Testaments, sought out the church and later became Christians. The missionaries knew nothing of this story, nor did the Christians of Pyeng Yang, until the converted women from the "little capital" told it. The colporteur had himself never mentioned it.

The newness of Korean missions is difficult to realize. The very first missionary to the hermit kingdom, Dr. Horace N. Allen, who went as an attaché of the American legation, is still living and in his prime. There are no old men in the Korean mission. This unparalleled achievement for Christian missions has been won by a company of young men and young women.

During the Edinburgh conference I chatted on the sidewalk one day with Dr. John Ross of Manchuria, who, though never a missionary to Korea, was instrumental in sending the first Scriptures and the first convert down into North Korea from Manchuria; and with Dr. William D. Reynolds, the young Southern Presbyterian who has finished the translation of the Scriptures into Korean. As I listened to their conversation it seemed as if I saw before me the whole progress of Christian missions in this unique field.

The pioneer of North Korea missions, Rev. Samuel Moffat, is still a young man, and as bashful about himself as a girl. He is sincerely annoyed that there have been men and women in the home land inclined to exploit him and his part in missions. It is not only because he is a sincerely humble-minded man, but also because he is a real statesman, that Dr. Moffat, like his friend and comrade, Graham Lee, puts himself in the background.

### Missionary Ordains a Man Who Once Stoned Him

A few years ago Dr. Moffat presided over the presbytery which ordained the first native ministers in Korea, and in his charge to the seven men he said to one of them something like this: "Fifteen years ago, when first I came to Pyeng Yang, you [naming the man] were among those who stoned me out of the city; and now, in the name of the Father and the Son and the Holy Spirit, I set you apart to preach the gospel as a missionary in the Island of Quelpart." For the Korean church long since came to the position of sending out missionaries.

The latest accessible figures for the entire Korean mission are those reported to the Edinburgh Conference, although the Christian membership has probably doubled since then. I was told in Korea a year ago that then there were about a quarter of a million Christians in the country. At the time of the Edinburgh report there were ninety-seven ordained foreign missionaries, of whom eighty-three were Americans; and a total of 307 foreign missionaries, men and women, medical, ordained and lay, of whom 234

\*See The Continent, July 12, 20 and 27

S.A. Moffat



came from this country. Korea has always been a peculiarly American mission field, opened by Americans and manned by Americans. The number of stations reported to Edinburgh was 1,542, with 462 church organizations. At that time there were 57,415 communicants, with about three times as many adherents. A distinctively Korean entry in the statistics is in the total of contributions; for the native Christians, during the year preceding, contributed \$109,460. The educational situation in Korea has already been indicated. There is but one college, with ten normal schools and theological schools. All forms of Presbyterians, Northern, Southern and Australian, are united in the theological seminary at Pyeng Yang. In all the country there are but thirty-six boarding and high schools under the missions, but of village schools there were reported 802, with an enrollment of 19,077.

Nobody would attempt to measure Korea's religious life, however, by statistics. The great revival of a few years ago in Korea was a blessing to the Christian church throughout the whole world. Keen, eager spiritual life has from the first been the characteristic of these disciples. Anybody who doubts the depth and genuineness of their religion has never looked into the shining faces of the Korean Christians, whose very appearance so distinctly marks them that they may even be identified on the highways. The simple New Testament life has made a wonderful appeal to them. Their faith and fraternity are apostolic in their primitiveness.

One day in Seoul my wife and I were calling upon a missionary whose wife was at the moment receiving an old woman who had walked in a long distance from the country to entreat a visit from the "Moksa." It is only in Korea, of all the mission fields known to me, that the people are actually pleading with the missionaries to come to their villages. This old peasant woman, in her best white gown and radiant, peaceful face, was interesting to meet. She was accompanied to the door by the missionary's wife, and then they quickly returned, with this message from our friend: "As soon as this old woman got into the hallway she asked me if my friends were believers, and when she heard that they were she wanted to come back and speak to them again." And the warmth and sincerity of that old peasant woman's pressure of my hand has remained with me through these years as a symbol of the reality of the Christian fraternity.

#### A Korean "Mother of Churches"

Of all the congregations in Korea, the most notable is the Central Presbyterian of Pyeng Yang, a humble structure, more primitive in its character than any American church building, yet a veritable cathedral in influence. Forty-one times this church has sent out new congregations—a "mother of churches," with perhaps an unparalleled record—and as we looked into the throng of worshipers one Sunday morning a year ago when the building was crowded to its capacity, Dr. Moffat said to me, "It seems to be ready to swarm again."

The members are obliged to make a sort of agreement among themselves that they will alternate in attendance, since the building can hold only about 1,200 persons. At Sunday school the men and boys meet at one hour, and the women and girls at another. The morning I was present the record was 605 men and boys, and I did not learn the secretary's report on the number of women. While waiting for the church service to begin the boys and girls, who are sitting at the front of their respective sections of the church—for, Oriental fashion, this one seats the men on one side and the women on the other, out of sight of each other—engage in hymn singing. First the boys would sing a hymn; then there would be a pause; then the girls would sing a hymn. This was kept up until the opening of worship, and it was indescribably beautiful. The tunes were mostly those familiar to Christians in this country.

The first characteristic of the congregation was that the people were clean, and their white clothes were "Sunday clothes," in shining spotlessness. Those who were in mourning wore buff or cream color. The children wore bright clothes, often with sleeves of vivid and variegated stripes. Mothers bear the children on their backs, and if a child gets restless it is fed in church, without anybody's attention being distracted from the sermon. The women leave their huge basket hats outside the church door, and, Oriental-wise, the shoes are taken off before the worshipers enter. A new aid to orderliness in the securing of shoes at this Central church is to carry a bag, so that each person can care for his or her own shoes. As men, women and children enter the church they first assume a reverent posture, like the Chinese kotow, with head on the floor, and they maintain this for a few minutes of silent prayer.

The visitor is especially interested in the shining, unpainted faces of the women, alert with life and interest; for he recalls the contrast of the lot of women in Korea under heathen conditions. What a new outlook at the world Christianity has given to Korean

women! Formerly there were no public assemblies; women were isolated—their acquaintanceship was limited. Few could read, and their lives were often barren of wholesome interests. Now the gospel has literally brought light and life to them. Formerly there were no public meeting places, no music except that of the dancing girls, no literature except for the occasional scholar. Now here is a solidified community, with a variety of common interests, and all of them students of the Bible and conscious of their membership in the Christian church. I never before realized what is involved in the words, "The poor have the gospel preached to them." As I heard Pastor Kil give out a notice concerning vaccination by the missionary doctor, I realized what an aid to government administration the Christian church is. A reading room and a burial association, and various other common interests, are maintained in connection with the church. Of course this church is entirely supported by its own members.

Except for the color and garb and local customs of the Christians the service was not very different from that in a Presbyterian church in America. The creed was recited, a catechumen was admitted, one of the elders led in prayer and all united in the Lord's prayer. There was much congregational music, which sometimes swept on in such volume that it ran away from the organ, but the organist patiently waited until the next verse, and again joined in the melody.

#### How Koreans Take to Christianity

These Koreans have a positive genius for biblical interpretation. Repeatedly I have been assured by missionaries that their converts have taught them the significance of passages which were clear to an Oriental, but had been difficult to a westerner. They have a passion for Bible study, and in going about Pyeng Yang on a Sunday one may see men and women in their homes reading the Scriptures, while through the paper doors and windows of the houses will flow the familiar strains of Christian hymns. The Koreans take also to church government. They accept with real seriousness the responsibilities of self-support, self-control and self-propagation. They are making a serious effort to maintain a New Testament standard of character. Discipline is a real factor in the life of the church. Be it remembered that these Koreans live next door to raw heathendom, where it is not easy for a man to abstain from work on the Sabbath, and where he may be tempted into unchristian quarrels with a heathen neighbor.

The founders of the Korean mission, adopting the Nevius theory of self-support, have made the native church the pivotal point in all their work. They have striven to put all possible responsibility upon the converts. These are not dependent upon the missionary for their support. There have been many Korean churches established months or years before any missionary found time to visit them.

Korean missionaries have given themselves to the preaching of the gospel. There has been no teaching of English to the converts or to the people. It has not been necessary to offer this as an inducement to interest the Koreans in Christianity. As one missionary said, "If we preach the gospel the people think that is the supreme thing; but if we go about offering a western education and the English language they think that the civilization of the Occident is the supreme thing. It appears to me," he continued, "somewhat like a bribe to offer a thick sugar coating of English if a person will take a modicum of Bible. It gives a wrong idea of the missionary and of his work." The missionaries in Korea feel seriously about this matter of teaching English. They themselves all learn the Korean language, and even the most conspicuous native preacher, Pastor Kil, does not know any English—which his friends regard as a blessing, inasmuch as it keeps him from being paraded around through Britain and America, and lionized at conventions and conferences. The fact that Pastor Kil is rated as a man of extraordinary spiritual insight has led many persons from abroad to correspond with him, and the man who has translated their letters told me that he deprecates this, for the writers are not always judicious, and they flatter Pastor Kil in ways that would hinder the development of a less vigorous character.

#### The Gospel Comes Before English

"I did not come into the foreign field in order to teach English," said an Australian missionary to me; "I am here to preach the gospel to everybody that I can reach, and to help educate the Christians. My belief is that no people ever acquire a spiritual religion in its uttermost significance except in their mother tongue. I would deem it a mistake to attempt to give the Koreans English first, in the hope that they would take the gospel afterwards. Besides, the grave question arises, are missionaries sent to the Orient in order to educate the whole East? Are we to provide a modern education to all who will come for it, and furnish hospitals and

doctors to the end of time for all the needy of the East? Far from it! We are bound to help our Christians get a Christian education. In the preliminary stages of missionary work, when the country is without modern medical facilities, we illustrate the spirit of the gospel by our hospitals and our medical missionaries. When the government has been so leavened with the modern spirit that it provides its own modern medical profession, then there will no longer be need for medical missions. First and last our attraction must be the preached word."

These Korean missionaries have radical ideas about the architecture of missionary homes. They think they should identify themselves with the people as much as possible, and avoid whatever would make a barrier between the foreigner and the native. Therefore the earliest missionary houses were built in Korean style, and they are quite comfortable, even if they do seem unimposing. The later tendency, due largely to the Methodist policy of erecting imposing buildings, has been to construct European houses for the missionaries. Simplicity, absence of ostentation, and fellowship to the uttermost degree with the Koreans is the policy imprinted upon this work by the pioneer missionaries.

In Korea the policy of the apportionment of fields among denominations has worked out successfully. There is almost no rivalry among the religious workers. The Presbyterians, Northern, Southern and Australian, and the Northern and Southern Methodists, together with a small mission of the Society for the Propagation of the Gospel, occupy the field. Other denominations have nobly resisted the temptation to establish themselves in this fruitful territory, where there is so much of quick success and romantic achieve-

ment to be reported to the home churches. The denominations on the field have the territory apportioned among themselves, and there is really a wonderful unity among the missionaries.

A few organizations have been unable to resist the desire to share in the Korean fruits. Thus the American Bible Society has lately established a depot in Pyeng Yang, although specifically and repeatedly told by the missionaries that the Korean field is adequately served by the British and Foreign Bible Society. Similarly, the American Bible Society has claimed a share in the work of translation which was inaugurated and carried almost to completion by the British and Foreign Society. In South Korea there is an independent Baptist missionary, who draws largely from the existing churches, and the American Bible Society gives him the aid of colporteurs, so that he is able to authenticate himself with the name of the society. One or two other independent missions have gone into Korea, but they do not figure in any important way. The great associations, with the exception already noted, have stood fast for the principle of comity and unity, demonstrating to the world that essential Christianity is more powerful than denominational rivalry. Thus it comes to pass that the native Koreans are not torn by divisions and denominational difficulties, which they themselves could scarcely understand.

The persecutions which the church has been called upon to undergo at the hands of Japanese officialdom have centered upon the Presbyterians of North Korea, but that is merely because this is the field geographically allotted to this denomination. The Methodists feel the sorrows of their Presbyterian brethren as keenly as though they were their own.

## Parental Responsibility in Sex Hygiene

BY WILLIAM LEE HOWARD, M. D.

THE UPRISING in church and educational circles which calls for instruction upon sex truths has not come any too soon. The public is now realizing what we physicians have long known, that much of our social disintegration, crime and moral insanity have their origin in misdirected and ignorant tampering with adolescent impulses.

What we mean when speaking of sex hygiene is a knowledge of the fundamental facts in sex growth, sex impulses and the care and control of these forces. Unless the knowledge of sex phenomena is reverentially possessed by men and women, youths and girls, the nervous troubles unreasonably present today, physical diseases which are masked under many names, and most of all, those lapses from moral health which are so prominent, will increase. Fortrightness and cultivation of that inner self so necessary in the perfect making of man and woman is impossible when the moral stamina is weakened. This instability of the moral stamina is certain to follow ignorance of sex laws and activity. Sex health in all its purity and normality can never be secured by those ignorant of God's laws.

The first principle in establishing a reverential and contented attitude in the adolescent is to forestall morbid curiosity and baneful influences. To do this we must start early in the child's life—just as soon as it commences to ask questions. What the parent must do is to face the facts and clear the atmosphere of morbid curiosity, of timidity in inquiries, of false shame, of ignorance. With this atmosphere for a clear mental vision, with the opportunity for the light of reverence and understanding, the little human craft you have launched upon the world will have open and safe waters for its voyage upon the ocean of life. When you have launched and given sail to the little human ship which you are responsible for building, to allow it to sail forth without chart or knowledge of hidden reefs, wrecking shoals, lights or compass, is to commit soul murder. By this neglect you send the boy or girl full speed upon the rocks where the sirens call for flesh to devour

to swim. Yet we see mothers shivering with false shame and prudish fear when denying sex truths to their developing children, who probably already know too much about certain matters, but not enough about essential matters.

There comes a time in the girl's development when the necessity for explaining, and in detail, everything she wants to know, should know and will know should be recognized. If not told at home it is told to her on the street or at the mixed schools. But is it necessary to mention these matters to a good girl? Unfortunately, yes; because it is the only way to show her that all other statements are lies. Wait until they are about to marry? Not at all—by that time the lies they heard when very young girls have sunk deeply in. Mental impressions of the adolescent outlast those given later on in life. You must forestall these risks of an early false knowledge. Our girls are good, but dangerously ignorant. It is not innocence which protects her, but knowledge. Ignorance is the cause of most girls' going wrong—not willful depravity. Education will do much to change these horrible conditions; silence and continued stubbornness to the facts will increase them.

### *Tell Girls the Risks They Run*

Few girls are stopped from marrying because you say the man is not "nice," or that he is immoral. Tell her the tremendous risk she runs in marrying a man "who has sown his wild oats." Tell her the facts.

The boy denied the instruction and confidence he should receive at home, goes off and gets misinformation elsewhere. Now you have lost him forever as far as confidential relations are concerned. He thinks he knows. Not the beautiful truths told him by father and mother but the untruth from evil companions. You have done little to ward off these evil tales; you have not watched carefully for adolescent outbursts; for physiological phenomena which are the laws of God; for those little crises which decently understood make for health and peace of mind.

God gives us children to care for, not to neglect. Clothes, food and book instruction, indifferent teaching by those who are confined to certain limitations in their work, young women as teachers to take the place of fathers and mothers, are some of the conditions which you fatuously think mean education for the children.

The child at the start means right; his questions often arise from purely innocent curiosity—natural curiosity. He goes to the Sunday school and asks questions of his teacher which are avoided or else some gauzy interpretation put upon them. Later on, when he finds out from wrong sources, he will ask questions on purpose to "size up" his teacher, and when he is refused a clean, detailed explanation of certain statements in the Bible he has lost faith in

### *Christian Belief in Harmony with Science*

A belief in the Christian religion is a key to the problems of life. A vital, progressive Christianity is not out of harmony with science; it belongs to it. One hears the question, "Why are our Sunday schools unattractive to youths? Why are girls attracted to places outside their homes?"

To the physician, to the man intimately acquainted with the world as it really is and the things which move men and women toward happiness or misery, the reasons are very plain. Youth is the age of inquiry, of curiosity, of normal interest in wanting to know why and how. It is as natural for a boy or girl to want to know the truth about sex life and sex laws as it is for a duckling to want



